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THE HOLY WARFARE.

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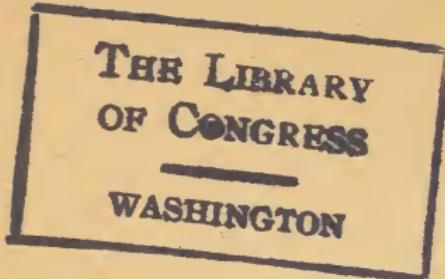
THE  
HOLY WARFARE.

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BY THE AUTHOR OF  
“OUR FAMILY WAYS,” AND “THE NEW  
CREATION.”



MILWAUKEE, WIS.:  
THE YOUNG CHURCHMAN CO.  
1894.



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MILWAUKEE, WIS.

# INTRODUCTION.



## INTRODUCTION.

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IT is hoped that this little book may find readers among children, but it is put forth primarily with a thought of the many young teachers in our Sunday Schools, who sadly confess that they have no idea how to convey a knowledge of the Truths of our Holy Faith to the little ones confided to their care. Their skill does not go beyond making the lesson hour pass more or less pleasantly in telling the children Bible stories, each one perhaps totally unconnected with that of the preceding Sunday, and all of them without any apparent connection with, and without any reference on the teacher's part to, the great Scheme of Redemption, the Divine plan for the reconciliation between God and man and the further development of the reconciled creature in Christ, which is the one thing needful for the children to know. The inspired Word is indeed taught literally, but its true meaning is

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missed—and necessarily missed ; for to begin with the Bible narratives is to reverse the order in which the teaching should be given. Surely there must first be some comprehension of God's Plan of Salvation. At least a fair outline of it must be given, and the children's interest in it awakened. After that, they will be in a position to understand the events of Sacred History as so many details in the working out of the plan. The Scripture narratives will not then be to them simply "stories," which after a while must pall upon them, and which, indeed, as mere stories, are far less entertaining than their secular story books. In the call of Abraham to be the Founder of "a peculiar people," in the wonderful increase of his descendants into a great nation, in their miraculous deliverance from Egypt and establishment in the land of Canaan, the children will recognize something vastly transcending in interest all tales of fiction, if they learn of it as a part of the great and mysterious preparation for the coming of the Second Adam, Who, by making us partakers of His own Nature, would far more than repair the ruin caused by the sin of the first Adam. In the Sacrifice of Cain and Abel, in the Flood, in Jacob's dream, in the Paschal lamb, in

all types which can be brought within their comprehension, they will learn to see the reference to the coming Redeemer, and to the Redemption to be worked out at last in the Christian Church. They must, of course, be led also to see in it the reference not only to the Redeemer but to the redeemed, to themselves, each one of them individually, as souls in whose behalf all was done; for teaching which is not "brought home" to the children is but a waste of time and breath.

These six simple lessons are offered to young teachers, as an example of the manner in which they may easily give to the children committed to their charge this first comprehensive view of the Scheme of Redemption, which is necessary to their understanding of the Holy Scriptures.

It is, perhaps, only in teaching to children the Great Truths of Revelation that one realizes how simple in their very grandeur those Truths are; and it is only with children, too, that one has the joy of seeing them accepted with a corresponding simplicity. With young children—these lessons were used with boys and girls from seven to eleven years of age—one has not to contend with the doubt which contact with the spirit of the world so quickly brings. The truths taught are received in their

fulness, and quickly take firm root in the uncorrupted mind and soul of the little ones. And seeing that this is so, how lamentable is the fact that the truths of religion are usually not taught at the very age when they would be most easily learned, and most devoutly accepted. Too many wait until the children are twelve, thirteen, perhaps fourteen years of age, and then, suddenly aroused to the fact that they are "old enough to be confirmed," send them to be prepared for the next visitation of the Bishop; that is, they expect them to learn in a few weeks the tremendous mysteries of the Faith, and not only to learn them but *to learn to accept them*. For the happy time will be past when they would have been received without difficulty. At twelve years old, children have often already heard enough, either at home, at school or elsewhere, to know that everything is questioned, perhaps by those whom they love and respect. Not only that, but is not the mere fact that they hear now for the first time of such marvellous things, sufficient in itself to make them doubt the truth of them?

They may not be able to put their doubt into words, but do they not feel somewhat in this way? "How is it possible that these things are so, and

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we have never been told of them? How is it that we have been so many years in the Sunday School and have never known all this about the Sacraments? If, at the Celebration of the Holy Communion, there is the Real Presence of our Blessed Lord, as at no other time, in the Humanity which He shares with us, how is it that there has been no stress laid on our going into that Presence? Our teachers did tell us, it is true, that we ought to be present at the Holy Eucharist, but they did not make us understand clearly why; and on the whole they seemed quite satisfied if we were regular at Sunday School. And this about our Sacramental union with Christ, beginning at our Baptism—this wonderful participation in the Divine Nature—how is it possible that we should not have been told all this sooner, if it be really a fact? Surely, it is just a figurative way of speaking—true, of course, in one way—only not—not—not *really* true."

Ah! why, indeed, were they not told sooner—told at an age when God's children, not having yet wandered far from Him, easily hear and recognize His Voice.

That great teacher of childhood, Bishop Dupanloup, in his "Ministry of Catechising" (a book

which every Sunday School teacher should study), speaking of the “intelligent simplicity” with which children receive the Faith, says:

“ You tell them there is a Kingdom of Heaven: they are delighted to learn it; you tell them there is a Son of God Who came down to earth, Who was born in a stable, and Who died upon a Cross to save us: they believe it with joy. They have no difficulty in thinking, since man had such great need that God should come to save him, that God did come. In the clear simplicity of their reason, they understand why the Creator should come down to His creation to save it, since He had already condescended to come down to create it. They feel that God coming down to hold out a hand to the work of His hands, has, as Redeemer, only finished the work of the Creator. To the child, to this young and quick mind, which has not yet by contact with men lost its candour and uprightness, in whom the corruptions of the world have not yet changed the simple and sublime taste for pure truth, the one is not more astonishing than the other.”\*

Perhaps a sad smile of incredulity creeps over the face of some in reading these words. They

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\* Ministry of Catechising, p. 36.

have utterly failed, it may be, to perceive in children any of that “delight,” that “joy,” of which the good Bishop speaks as a matter of course. But there was another thing which he expected as a matter of course of their teachers, which justified him in anticipating with certainty this effect of their teaching. He expected long and thorough preparation on their part. He himself—one of the most celebrated of sacred orators, to whose sermons the greatest intellects of France thronged—never took less than four or five hours to prepare an instruction for children, and even devoted sometimes the better part of a week to the preparation of an important catechising. The weightiest discourses which he delivered on the most momentous occasions—when one might almost say the whole political, as well as the whole religious world, was waiting on his words—did not cost him more pains, according to his own testimony, than the addresses to the lambs of his flock, in which he tried to teach them the Truths of religion.

No wonder, then, that when *he* tried, he was successful. No wonder, also, that when others try, after either no preparation at all, or a hurried half hour’s search for something—anything—

with which to contrive to fill up the lesson time, no wonder *they* do not succeed.

It is no easy matter to speak of the tremendous mysteries of the Faith without overstepping the boundaries of the vocabulary of childhood, and unless much thought be taken beforehand, a teacher may speak well, but it will be in a language not understood by his young audience. Indeed, even if his words were clear, it may be doubted whether he could ever speak *well* without preparation; for “to speak well is to speak so that the children shall be impressed,”\* that the teaching shall go to the heart, and for that it must come from the heart. “Heart speaks to heart; the tongue speaks only to ears,” says St. Francis de Sales; and how can an instruction which has been felt to be of so little consequence that no thought has been bestowed upon it, be spoken from the heart? The responsive faculty is that through which one must succeed with children; how then can there be zeal or interest on their part if there is none on the part of their teacher? If all “joy,” all “delight,” in spiritual things is wanting in the children, is it not often the inevitable effect of its absence in the teachers?

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\* Ministry of Catechising.

"If the catechist," says the Abbé Fleury, "speaks of the mysteries of religion dryly and coldly, like indifferent things, he must not expect any great fruit from his instructions . . . . Children take their impressions better from outward things than from words. If, therefore, you desire to inspire them with the fear or the love of God, you must show that you yourself are penetrated by these sentiments; and to show it, you must really be so. When they see you relating the wonders of God with deep reverence, showing naturally by your manner that you are filled with fear and admiration, you will carry them with you. If you yourself seem to them to be looking forward to the Kingdom of Christ, and longing for the blessed Eternity; if you tell them in fitting words of the glory of the resurrection body, the joys of Paradise, etc., etc., the children will be touched, impressed."

To be convinced that this was not mere theory, that the children who were so fortunate as to be thus taught were indeed touched and impressed, one has only to read of the success of the great French catechists, and of the noted catechists of our day, in our own communion—Bishop Doane the elder, for instance, and Dean Burgon, who thought no

preparation could be too careful, too thorough, for the work of catechising to which both were so devoted. Indeed, do we really need anything to convince us what the result of such teaching would be? Some among us have had teachers who were after this sort, and know the work they did in the soul ; others, less fortunate, in looking back on ourselves as children and remembering the simplicity with which our little hearts turned to God, can see what such teaching would have made of us, and from how much it would have saved us.

How often we sigh over the comparatively small results of mission work among adults. In that, as Bishop Dupanloup says, “we only *glean*; the Devil has already reaped the harvest. But by work among children we may sow.” They are the men and women of the next generation, and we might prepare a very different harvest field for the workers who come after us, if we only would. The difficulty in bringing wanderers—unbelievers or open sinners—back into the fold, would be incalculably lessened if there were a response in their own hearts to our words—an echo out of the days of their childhood; a recollection of a former knowledge of that Fold, of its Shepherd,

of its privileges and of its laws; a calling to mind of a former belief in God—not a mere recognition of His existence, but a belief in Him as He has revealed Himself, as Creator, Redeemer, Sanctifier; a re-awakening of a former knowledge of His wondrous Incarnation, and of the Salvation which, in consequence of that Incarnation, awaits all penitents in the Sacraments. Who does not know the feeling of almost despair with which one recognizes that a soul for which one is labouring has never known these things? Who does not know what a miracle of God's grace is needed before they can be accepted by that soul grown old in ignorance?

Yet we are not seeing to it that the next generation of men and women shall be different. We let the days pass in inaction when we could be writing indelible lessons on tender hearts; a few years later, and we shall be found labouring with infinite toil and pains, over those very same hearts, endeavouring to erase at least some of the lessons which the world, the flesh and the Devil have in the meantime not been backward in imprinting upon them, that there may be at least a little corner cleared for the reception of the

only lesson the soul which proceeds from God needs to learn—the lesson how to return to Him.

What insanity!

Dear brothers and sisters, you to whom the following pages are dedicated, you who are among the under shepherds of the Great Shepherd, will you not see to it that there shall be a different state of things in that corner of His pasture which He has committed to your care? “Take these children and train them for Me,” He has said to you. Have you made a *serious* response to His confidence? Or have you been influenced by that strangely prevalent idea, that any teaching (any religious teaching, that is) is good enough for children; that in religion it is as well to let the twig take what direction it will—with the firm intention, of course, of sparing no effort later, exhausting oneself, should it be necessary, to bring the tree back into some sort of shape?

Are the children our Lord confided to you growing in grace? If not, will you not ask yourself why not? Our Lord’s under-shepherds must go, as He did, before the flock. Do the children see in you an example of love to God, of firm faith in Him, which they can follow? And if love and faith are already sprung up in their

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hearts, are you taking care to place that faith on a sure foundation of solid instruction?

"The faith in the child's soul must be developed, enlightened, strengthened by instruction; it is then, as our Lord says, not founded on the sand, but on the rock.

"If you only produce impressions on the children, you are doing nothing; you are tracing on shifting sand which the wind carries away; you must give *conviction*, the faith must rest on the solid rock of serious instruction—a living and enlightened, a deep and firm faith."\*

It is a mistake to think, as so many do, that it is impossible to give this solid religious instruction to children. It may be hard, sometimes, to find the simple words and illustrations which will convey the truth to their minds; but not nearly so hard as it will be to find words which will interest them when they have grown to be young men and women, if they are neglected now. How disheartening are the wandering eyes and dull ears of many of our Sunday School classes of boys and girls, of from fifteen to eighteen years of age—although teachers are often glad if they have nothing worse to contend with, if there is no

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\* Ministry of Catechising, p. 316.

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silly, frivolous talking and tittering among the girls, and open impertinence on the part of the boys, with of course utter absence of reverence in both. And this in young people who have been under Sunday School instruction from childhood !

You have watched all that. Is that what the children in your class are going to develope into ? Are these little ones who are sent to you to be taught about God and His Revelation to man, are they to find themselves on the verge of manhood and womanhood without any real knowledge of God, and of the things of God, and without any wish for such knowledge—knowing, indeed, that there is a God, but having no love for Him, for His Word, or for His House ?

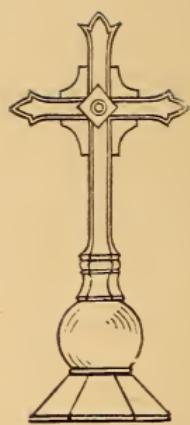
Ah, no ! To you, surely, you will not let it be said : “Where is the flock that was given thee, thy beautiful flock ?” (Jer. XIII. 20.) If you have not yet taken your duties as Sunday School teacher seriously, it has been from nothing worse than thoughtlessness, or from the idea that children cannot be taught very much. They can, and you can teach them. “Love God and love the children, and you will be a good teacher.” You do not particularly love children ? Pray that you

may do so. Our Blessed Lord loved them; pray that you may love His little ones for His sake. Pray, too, for *zeal* to serve Him in this way that He has shown you, zeal which shall not count as lost the many hours you must spend in preparation—a preparation of prayer and study—in order to lead these souls to Him, these young souls of whom, in consequence of your efforts, the Lord may be able to say, “They shall be Mine in that day when I write up My jewels” (*Mal. iii. 17*).

HOUSE OF THE HOLY NATIVITY,

*Providence, R. I.*

S. Michael and All Angels, 1894.



There was war in Heaven. Michael and his Angels fought against the dragon; and the dragon fought his Angels, and prevailed not; neither was there place found anymore in Heaven. Rev. xii. 7. 8.

How art thou fallen from Heaven, O Lucifer, Son of the morning. Isa. xiv. 12.

I beheld Satan, as lightning, fall from Heaven. Luke x. 18.



AND GOD SAID,

"Let there be light and there was Light."

## CHAPTER I.

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LET us look back for a little while, children, to that time when God had not yet made this earth—when He had not yet made anything, in fact, so that if we could really go back to that time and look about us, we should see nothing at all but just empty space: no earth, no sun, no moon, no stars—nothing and no one, because God had not yet created anything or anyone.

There was no one then but God.

Now we might think God would have been lonely. Yet He was not. Do you know why not?

Suppose you were taking a sea-voyage, and you were wrecked and cast alone on a desert island.

How dreadfully lonely you would be!

The island might be very beautiful, might have plenty of fruit trees so that you would not suffer from hunger, and a warm climate so that you would not suffer from cold, you might find

everything you needed there, but you could not be happy; it would be so dreadful to be always alone.

But suppose instead of one person being cast away on the island, there were three; and suppose they were persons who loved each other very much, who were always happy and contented together; *they* would not be lonely, would they?

So now cannot you tell me why God was not lonely?

Yes; I am sure you know it was because in the One God there are Three Persons—the Father, the Son, and the Holy Ghost—and there never was a moment when these Three Persons were not together, always united in love, always perfectly happy.\*

\* Teachers must be careful to bear in mind that illustrations of the relations between the Three Persons of the Blessed Trinity, drawn from the relations between three human beings, can be correct only to a certain point. For in the case of three created beings, however closely they may be united by ties of blood or of affection, the existence of each is an entirely separate existence, depending in no wise on that of the others; one may exist without the others. But the One God *exists* as a Trinity of Persons. To be Three Persons in One God is of His very Being.

As soon as the children can grasp this it should be taught them; and in the mean while, teachers must be very guarded against the temptation to use apparently apt illustrations and striking comparisons which are in reality false. This is very necessary in teaching of any article of the Faith. An interesting illustration will captivate a child's fancy and will be readily retained in the memory; and if there lurk some seed of error in it, there is great danger that just that will later spring up and cause, perhaps, much trouble.

Yes, the One God in Three Persons was so perfectly happy that He did not need to have anyone else about Him in order to be happier; He was already as happy as it was possible to be.

Then why did He create anyone?

Why, you know when people are happy they want others to share their happiness—unless they are selfish. Of course, if a child is selfish and mean, why then, if it has something nice, something that gives it pleasure, it wants to keep it for itself, it does not want to share it with others. So long as it is happy and has what it wants, it does not care whether its playmates are happy and have what they want or not.

But there cannot be any selfishness about God.

So, when God was happy He wanted others to be happy, too. It seems as if He thought it a pity, as we say, that there should be no one to share His great happiness.

Then, too, God is so loving.

God is Love. And so He wanted to be surrounded by living beings whom He could love, and who would love Him.

And so He created them.

Do you know the difference between *make* and *create*?

*To create* is to make out of nothing.

We can make things, but we must have something to make them of.

God can make out of nothing. He has only to speak.

"He spake the word, and it was made; He commanded, and it was created."

Then, too, we cannot make any *living* thing. We can make figures which are so life-like that they are sometimes mistaken for living persons; but only God can put life into what He makes. He makes our bodies and puts life into them; and of course He can take it away again when He likes. Our life, you see, is really His.

Now, what living beings did God create first?

Adam and Eve, do you say?

Well, no; it could not be Adam and Eve, because you remember we are talking of the time before God made the earth, and He did not make Adam and Eve until He had made a place for them to live in.

No; He created first some very beautiful beings—you must have seen pictures of them—the Angels. Not that our pictures are anything like so beautiful as Angels really are, but we do the best we can to represent them.

So far as we know, the Angels were the first created beings.

God did not make a world for them to live in, as He did afterwards for Adam; He had them live in Heaven with Him.

Angels are very different from us, you know.

God makes us little at first, and we grow up gradually. It takes many years before we are as large and strong as we are going to be. But God created the Angels large and strong, they did not have to grow up. And they never grow old and weak, as we do, and never die.

Now, should you not suppose that people who were always strong and well, and who had not only all they needed, but every pleasure and happiness, and who lived in a more beautiful country than we can even imagine—should you not suppose they would all have been contented and happy?

It would seem as if they must have been, for they lived there *with God*.

We all know how nice it is to live with people who are always pleasant, who do not get “put out” and angry, and speak cross words, but are always gentle and kind, and always trying to

make us happy. How pleasant it is to live with such persons, is it not?

We may be sure God was always kind to the Angels; and so it seems strange to learn that some were not satisfied.

There was one especially who was discontented and made some of the others so. His name seems to have been Lucifer. It was a beautiful name; it meant "Light-bearer," and probably he was a very beautiful and powerful Angel.

But he wanted to be still greater and more powerful than God had made him. He was very ambitious and very proud; he did not want to obey God; he did not want to be *under* anyone—not even God.

So he was very discontented.

Of course he tried to make others feel as he did; and he succeeded with a good many.

And what do you suppose these bad Angels did?

They made war against God and the Angels who had remained faithful to Him!

Lucifer came with his army of bad angels, and the good Angels, with the Archangel Michael for their leader, had to fight them.

So, in that beautiful Heaven, where all had

been peace and happiness, there was war and fighting.

We do not know in just what way the Angels fought. You need not suppose they used guns or swords.

There are many ways of fighting.

Men may fight with their tongues, you know; we talk sometimes of "a war of words." Or they may fight with pens—when they write books against each other.

So we cannot tell what sort of a war it was between the bad and the good Angels; we only know there was a great fight between those who were true to the good God and those who wanted to have their own way and to be their own master.

It may seem strange that God did not stop the quarrelling and fighting as soon as it began; we may wonder that He allowed it even to begin at all—that He permitted strife and warfare in His Heaven.

But you see it was necessary that the Angels should be tried, to see if they would really of themselves choose God and His service. God would not force them to love and serve Him. It would not have been true love or true service that

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they gave Him unless they gave it of their own free will.

So He allowed them to have this opportunity of choosing.

Would they be on God's side or on the side of His enemies—that was the question. They must make their free choice. If they chose rightly, they would be for ever happy with God; if they chose wrongly—if they would not be God's servants—then of course they could not remain with Him, they would have to be sent away and would be miserable for ever, for no one can be happy who is separated from God. People often think they can be, but their happiness will not last.

Some of the Angels, then, chose wrongly. They refused to be God's servants, and rebelled and fought against Him.

Now, of course no one can succeed who fights against God, and Lucifer and his army were probably very soon beaten by God's army, led by the Archangel Michael.

Then Lucifer and the bad Angels were cast out of Heaven.

When we are discontented, dissatisfied with the place where God has put us, or with the house He has given us, or with our clothes, or

our food—which all come from Him; when we grumble and say we do not see why we cannot have things like this one or that one among our playmates, whom are we like?

That bad Angel was the first grumbler, and when we grumble and complain, we are like Lucifer.

Or if we are disobedient to those who are over us, to our parents, our teachers, perhaps to God's priests, we are like those bad Angels, who were cast out of Heaven for disobedience and rebellion.

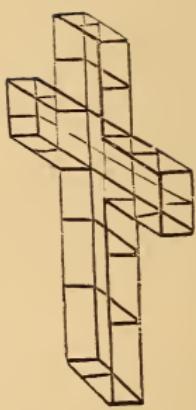


THE ARCHANGEL MICHAEL,

*As Painted by Raphæl.*

The dragon, that old serpent, which is the Devil and Satan. Rev. xx. 2.

The Devil was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it. S. John viii. 44.



## CHAPTER II.

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ALTHOUGH Lucifer and his companions had been so wicked, God would no doubt have forgiven them if they had repented—if they had been really sorry, that is, for what they had done.

But they were not sorry. After they had been overcome in the fight with the Archangel Michael and the good Angels, and had been cast out of Heaven, they did not repent of their sin.

They went on growing more and more wicked, and hating God more and more. They were so wicked that they did not even *want* to be with God and the good Angels again. When people get to be very bad indeed, they do not like good people; they do not want to be with them, it makes them uncomfortable; they would rather be with bad people like themselves.

But although the bad Angels did not really want to be with God, yet they were very angry all the same at having been cast out of Heaven, and wished there were some way in which they could take their revenge.

Do you know what that means?

Taking our revenge means doing harm to others, because they have harmed us—or we think they have.

Persons do something to us, or say something about us, that we do not like; and we are so angry that we want to do something bad to them, or say something unkind about them in return. We want to “pay them off,” as people say.

O, dear children, if you are ever tempted to do that—to take your revenge—to do or say something unkind because you are angry at something that has been said or done to you—remember that you would be like those bad Angels.

It is true that sometimes the persons you are angry with *have* done you some wrong—while God, of course, was right in what He did; but even if they have, that would be no excuse for your having such hateful feelings about them, because our Blessed Lord has said we must forgive and love even our enemies.

So when you feel revengeful, remember that your feelings are just the same wicked feelings those bad Angels had when they were angry with God and wanted to take their revenge on Him.

You would be very sorry, I am sure, to think

you were like them, and yet you may very easily be so unless you are careful.

There was another way in which we saw that we might be like them. How was that?

By being discontented, by murmuring and grumbling, was it not? And now we see that we can be like them also by being so angry with people that we want to hurt them.

Well, these bad Angels were always on the watch to see if there were not some way in which they could trouble God; and at last they thought they had found a way.

As they were watching, they saw God making this earth.

They saw Him make the sun to give light by day and the moon to give light by night, and the beautiful stars. They saw Him make the sea and the dry land, the fishes to live in the water and animals of all kinds to live on the land, birds to fly in the air, and trees, and plants, and grass, and all things that grow.

Then they saw that in one part of the earth He made a most beautiful garden.

At first, there were only the animals there—which were probably all tame and gentle, no fierce and cruel ones among them; but at last

God created some one who was to be the master of the whole place.

You know who that was, and you know what the garden was called—the Garden of Eden, or Paradise. Not the same Paradise, mind, that we have talked of sometimes—the Paradise in the Land of Departed Spirits. *Paradise* means garden; and this Paradise was a beautiful garden on this earth, the other Paradise is a beautiful garden in the Land of Departed Spirits.

God gave Eden and the whole earth to Adam. And He loved Adam very much, and Adam's wife, Eve; and if they were good, He did not mean that they should ever die, as men do now, but after they had lived a certain time on earth, and had shared in His love and happiness even here, He would give them an endless life of bliss in union with Him in Heaven.

Now, when God created all these beautiful things, the good Angels shouted for joy (Job xxxviii. 7). But the bad Angels felt no pleasure at the beauty of God's work; they only looked on angrily.

And then they laid a wicked plan.

They seem to have thought something of this kind: "Ah! now is our chance to make God

trouble. Here is this man whom God has created and whom He loves so much. God wants Adam to be very good, so that He can take him to live with Him in Heaven, and be happy with Him for ever. Now, if only we can persuade Adam not to be good, if we can get him to do something wrong, then we shall succeed in grieving God."

This was a fearfully wicked thing for them to think, was it not?

Then they probably had another wicked thought.

They not only hated God, but they hated man, too. They may have said something like this: "This *man*, that God has created—why should *he* go and live in Heaven when *we* have been cast out! We will not let him go! We will make him do wrong — make him sin; we will make him like ourselves and so keep him out of Heaven. If we cannot be there, he shall not be there, either, if we can prevent it."

So Lucifer, who was the worst of all of them, and who was their leader, undertook to try to make Adam sin.

This bad Angel's name, however, was not Lucifer any longer. He had lost the beautiful

name he had in Heaven, and God called him now by another name.

Cannot you tell me what? Have you not guessed who this bad Angel is?

Satan, yes.

*Satan* means an *Enemy*.

You know what an enemy is—one who hates another and wants to do him harm. You see what a fitting name that was to give to Lucifer, for he was the enemy of God and man.

So Satan, as we must now call him, came to the Garden of Eden.

He found that there was one thing which God had told Adam and Eve they must not do—they must not eat of one particular tree which grew in the garden. They might eat of all the others, but not of that one.

Then Satan determined he would persuade them to eat of it.

You may wonder why God allowed Satan to tempt Adam and Eve, if He really loved them so much. Why did He not keep Satan away from them?

God did indeed love them, but it was necessary for them to be tried—just as it had been necessary for the Angels to be tried, you remember—

in order to see if they would of themselves choose God and His service.

God loved them and wanted them to love and serve Him, that they might be happy with Him for ever; but it must be of their own free will. They must have the opportunity of making their choice, as the Angels had had the opportunity of making theirs.

The question was the same that it had been in the case of the Angels: Would they be on God's side or on the side of His enemies? Would they, or not, be God's obedient children, to love and to serve Him?

It was in order that they might have the opportunity of making their free choice, that God permitted Satan to tempt them to be disobedient.

Satan thought he would try the woman first.

You may be sure he did not appear as what he was—a bad angel. He took quite another form—the form of a serpent, the Bible says.

All of you, perhaps, have seen small serpents or snakes, as we generally call them, and you know something about them.

You know how we go out sometimes into a garden, or into the fields, and everything about us looks so beautiful; tall, waving grass, and

pretty flowers and bushes; nothing ugly, nothing harmful anywhere near us, apparently. And then all at once, in the grass or under the bushes, we see a snake gliding along, so noiselessly that it has come close to us without our knowing it.

Some snakes are very poisonous, as you know. Their bite will kill a person. And yet some of them are very beautiful, and no one would guess from their looks that they are so dangerous.

No doubt, as Satan came gliding into that peaceful garden, he made himself very attractive or Eve would not have listened to him so readily. As it was, she talked with him about the tree, and told him that God had said that if they ate of it they would die.

Then Satan said: "Did God say that? Ah, but it is not so; you would not die. The truth of the matter is this: if you ate of that tree you would be very wise, you would know a great deal more than you do now; you would be like God Himself, and He is not willing you should be—that is why He said you must not eat of that tree."

See what a wicked, wicked lie! Satan was the first liar.

So here is another way in which we may be like him. Think of that, when you are tempted

to say anything that is not true, for any reason whatever. Think: "O, I shall be like Satan if I do."

And the Bible tells us God hates liars. So if any of you have said things which were not true, and perhaps have not even felt sorry about it afterwards, try to be sorry now, very sorry. Do not go to bed to-night until you have told God how sorry you are. Tell Him you do not want to be like His enemy, Satan, and ask Him to forgive you and help you not to sin in that way anymore.

Satan, then, told this dreadful lie, and Eve actually believed Satan rather than God !

How could she !

Well, in the first place, you see the tree was very attractive looking. And then, if the beautiful fruit was really good for food and not harmful, as God had said, it seemed to Eve a great pity not to use it. Besides, Satan had said it would make her wise, and Eve thought it would be very nice to know a great deal.

You see Satan had not only made himself attractive, but he had made sin look attractive, too. It really seemed to Eve a very desirable thing that she should eat of the tree; it appeared to her that much good would come from eating of it.

That is the way Satan goes to work with every one of us. When he wants to lead us into sin, he makes the sin look as pleasant and attractive as he possibly can, so that sometimes it even does not look like sin at all. But we can always tell whether it is sin or not by asking ourselves if God would like it.

Of course, Eve knew well enough that God would not like her to eat of the forbidden tree; but the sin was so attractive that she was persuaded, and took some of the fruit and ate it.

I think she must have felt rather frightened as she did so, and must have thought: “Suppose I *should* die, after all.” But she ate; and as she did not perceive at once that she was any the worse for it, she went to find Adam and gave him some of the fruit, and he, too, ate of it.

And then—ah! then, what happened?

God came and spoke to them.

How they must have felt when they heard His voice, the voice of the Great God who had been so good and loving to them!

They must have begun at once to realize what a wicked thing they had done in disobeying their Creator, Who had made them and given them such a beautiful place to live in, and everything they

needed, and, more than that, had made them so happy by being with them Himself in the garden. They felt now how wicked they had been to do the one thing He had told them not to do. And they hid themselves among the trees.

But God called them out and made them confess what they had done.

That is always the first thing we must all do, you know, when we have sinned; we must acknowledge our fault.

Then God showed them that Satan had deceived them, and that they would certainly die, as He had said; and that they could not even remain in Paradise while they lived. He told them that He must put them out of the garden: for now that they had sinned, and evil was in them, He could not dwell with them, and have them about Him as before. They must leave that beautiful place at once.

So Satan's wicked plan had succeeded, and he must have been delighted.

But he had not been so entirely successful, after all, as he thought.



FLOATING ANGEL,  
*After Lorenzo Monaco.*

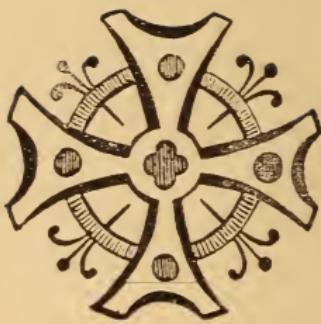
That old serpent, called the Devil and  
Satan, which deceiveth the whole world.  
Rev. xii. 9.

A Stronger than he shall come upon him,  
and overcome him. S. Luke xi. 22.

The Lord saw that there was no man . . .  
therefore His arm brought salvation. Isa.  
lxix. 16.

In His love and in His pity He redeemed  
them. Isa. Ixiii. 9.

O sing unto the Lord a new song, for He  
hath done marvellous things. With His own  
right hand, and with His holy arm, hath He  
gotten Himself the victory. Ps. xcvi. 1, 2.



### CHAPTER III.

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God had told Adam and Eve that they must leave the Garden of Eden, and go to live in other parts of the earth which were not so beautiful; and that would have been enough to make them very miserable. But that was not the worst.

The worst was that they would be separated from God.

Of course He would be with them in one way, because He is everywhere; He would see all they did, and hear all they said, and He would speak to their conscience. But He had been so familiar with them, like a friend; He had walked and talked with them in the garden; God and man had been so *united*; and now Satan had come and separated them.

This was their greatest sorrow. They would not have minded so much leaving Paradise, if they had not been separated from God. He was

so Good, so Loving! They knew they never could be happy away from Him; it was His being with them that had made them so happy in Paradise.

And then, worse still, they had not any right to hope that they could ever be united to Him again, even after they died.

They felt they could not expect to live with Him unless they could make up for what they had done, and they knew they could not. To disobey God was so great a sin that they never could make up for it. So their case seemed hopeless.

But something happened which gave them, after all, a little hope—something which made them think that perhaps all might one day be made right again.

They heard God rebuke Satan for what he had done, and say to him that *the Seed of the woman should bruise his head.*

The Seed of the woman meant a man who should be born of woman; and to bruise the head of the wicked serpent Satan, meant to conquer him. It was as if God had said: "You have conquered man now, but a time will come when man will conquer you."

Satan, no doubt, did not understand what God

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meant by this, but I think he must have begun to fear that he had not been quite so successful as he had thought.

The fact is, children, it is of no use for people ever to think they can upset God's plans, for they cannot. God is too great, too powerful; and when He has a plan nobody can prevent His carrying it out.

God's plan, when He created man, was that He would unite him to Himself, and that man should live for ever with Him; and Satan might have known *he* could not prevent that if God willed it.

Satan knew something of God's greatness; he had been in Heaven and had seen God's Power and Glory; he knew he had been beaten when he fought against God there, and it seems very foolish of him to have thought he could succeed any better against Him here.

However, he did think so, and he certainly had seemed to be successful; but when he heard God's words, he must have begun to feel uneasy, and to fear that perhaps he was going to be beaten on earth as he had been in Heaven—though he did not see how.

God said no more at this time: and He turned

Adam and Eve out of Paradise, and they went away very sad.

Still, they did have, as I say, this hope that God meant to make everything right again, and to take them back into His favour.

They hoped this would happen very soon; they probably thought the man whom God had spoken of would soon be born.

But years passed, and although many men were born, and Adam had sons and grandsons and great-grandsons, so that at last there were a great many people living in the world, instead of just Adam and Eve alone, yet there was no man born who conquered Satan. On the contrary, Satan got the better of all of them, one after the other. He came and tempted them all, some in one way, some in another, and they every one of them gave way to him, and disobeyed God in some manner.

Indeed, Satan found it very easy to make men sin, because they were all inclined to sin from their birth. You see they were all born of Adam—all descended from him—and as he was a sinner they inherited the inclination to sin from him.

You know children are apt to be like their parents. Sometimes, when a man is a drunkard,

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people say: "Ah yes, his father was a drunkard; he inherits the love for drink." He gets it by his birth, they mean, because he was born of a drunkard.

So all men inherited sin from their forefather Adam, and all grew up sinful. Some, of course, were better than others, but no one was perfectly good.

At last, four thousand years had passed and Satan may have begun to hope that, after all, God did not mean to keep His word, and that no one would ever be born who could resist and conquer him.

But God always keeps His word, and He had His plan all ready, only for some good reason He saw fit to wait all those years before He carried it out.

This was His plan.

He knew that no man—no one who was *only* man, that is—would ever be able to conquer Satan and make up for all man's sin; and so He determined that He Himself would become Man and do it.

We do not know whether God would have become Man any way, even if Adam had not sinned, and all men had been good instead of bad.

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Many believe He would—that He would have become man in any case and would have come down and lived among men.

Of course, He would then have had a very different life from what He had when He did come; for if all men had been good instead of bad, they would all have welcomed Him with great joy, they would have loved and worshipped Him as they ought, and would never have done anything to grieve or pain Him.

Now, we might think that as men had become so bad, and God knew that if He became Man they would despise Him and hate Him, that they would ill-treat Him in every way and finally put Him to a cruel death—we might think He would have said: "No, I will not go down to these wicked people; they do not deserve to have Me among them, or to have Me do anything for them."

That is no doubt what we should have said; but God is not like us and His thoughts are not like our thoughts.

We think about what people deserve, and we often refuse to do them a kindness because we say they do not deserve it. It would have been

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terrible if God had treated us in that way and given us only what we deserved.

But you see He did not think of our deserts. He thought of His great love for us poor sinners; and although He knew all He would have to bear if He came to live on earth, He determined to come because we needed Him and could not be saved without Him.

Just think what wonderful goodness and love! There was not the least necessity for God to do what He did for us; He did it just because He loved us, in spite of our being so bad, and still wanted to unite us to Himself and have us live with Him for ever.

You see how it was, do you not? It was *man* who had sinned by yielding to Satan and disobeying God; and it was *man* who must make up for that sin by conquering Satan and being perfectly obedient to God, or none of us could be saved; and as no mere man could ever do that, God Himself became Man and did it.

It was God the Son Who undertook to do this. You know all about His coming as a little Baby just like us, growing up just as we grow up, but never doing anything the least bit wrong, although

Satan came and tempted Him in every way. Satan could never conquer **HIM**.

How astonished Satan must have been to find at last a Man Whom he could not persuade to sin. He must have begun to tremble and to suspect that this was the Man Whom God had spoken of four thousand years before.

Probably Satan did not know for some time Who our Lord was—did not know that He was the Second Person of the Blessed Trinity.

But when he at last found that out, and when our Lord—after His death upon the Cross and His visit to the Land of Departed Spirits—rose from the dead and ascended into Heaven, Satan realized that all *his* plans were ruined.

He had thought he had made it impossible for any of us to be again united to God; now, he saw that our Lord had made up for man's sin, and he knew He had promised that all who believed in Him and were baptized should be saved. They should rise from the dead at the Judgment Day, and go to live for ever with Him in Heaven.

Now Satan was terribly angry at this, and he made up his mind this should not be the end of the matter. He determined that although all men

*could* now be saved they should not be, if he could help it.

He knew that if he could keep them from believing and being baptized; if he could prevent their loving our Lord and trying to keep His commandments; if he could persuade them not to think about God and Heaven and to think only of this world; if he could get them not to go to church, or to say their prayers or read their Bible or try at all to be good; then, after all, they could not go to live with God.

He determined he would do that. And so, ever since our Lord died for us, Satan has tried to prevent us from thinking about God and all that He has done for us, for fear we should love Him; and he tries in every way to make us naughty.

He tries that with every one of us—with you and with me. O, dear children, do not let him succeed !

Remember when you are tempted to be naughty, that it is Satan trying to keep you out of Heaven. Do not let him ! He cannot do it, unless you allow him to; because if you really try to resist him, God will help you, and you will find you can.

If you say firmly, "No, I will not," when he

tempts you to do something wrong, he cannot make you do it.

Or if there is something you ought to do, and you do not want to, and Satan whispers: "Don't do it, why should you; what's the use?" say to him: "I *will* do it. God wants me to; and although I do not want to, I will for love of Him. He loved me and died for me, and this is something I can do for Him in return. You are trying to make me forget Him, but you shall not succeed."

That is the way to meet him, and he will always go away if you are firm.

It is not always Satan himself who tempts us, because he cannot be everywhere at once. Only God can be everywhere. But Satan has all the bad Angels under him, and he sends them over all the world to tempt people. So it is the same thing whether he comes himself or sends some one else; the temptation always comes from him.

Behold, one like the Son of Man came  
with the clouds of Heaven, and came to the  
Ancient of Days, and they brought Him near  
before Him. And there was given Him do-  
minion, and glory, and a kingdom, that all  
people, nations, and languages, should serve  
Him: His dominion is an everlasting domin-  
ion, which shall not pass away, and His  
kingdom that which shall not be destroyed.  
Dan. vii. 13, 14.



## CHAPTER IV.

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LET us see now what we have learnt so far.

First, we learned that Adam sinned and was separated from God, and so were all his descendants.

Secondly, we learned that no one could be united to God again until man had made up for man's sin.

Thirdly, that because no mere man could ever do that, God Himself became Man and did it.

Fourthly, that it was God the Son Who became Man—not God the Father, or God the Holy Ghost, but God the Son, the Second Person of the Blessed Trinity.

Fifthly, that after He had made up for man's sin, He opened Heaven to all who would believe and obey Him.

The gates of Heaven were closed to man when Adam sinned; none could enter. But when our dear Lord ascended into Heaven, the gates were thrown wide open for Him to pass

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through, and they have stayed open ever since. He keeps them open for us, and at the Judgment Day every good Christian will be able to go in.

Every year, as the day comes round when our Blessed Lord ascended into Heaven—Ascension Day—we must keep it in remembrance of Him. We must go to church to thank Him for what He did for us then, and we must think over all that happened.

You remember about it, do you not ?

You remember that after our Lord had risen from the dead and had spent forty days—about six weeks, that is—with His disciples, teaching them a great many things, He invited them one Thursday morning to take a walk with Him in the country.

They went out of the city of Jerusalem, where they were living, and went up on the Mount of Olives, our Lord no doubt talking to them in His sweet, loving, earnest way as they went along.

Perhaps there may have been something in His manner which made them feel as if something unusual were going to happen.

And then, you remember, as they stood on the hill, He lifted up His hands and gave them His Blessing. And as He did this, He began to rise

from the earth, and went up and up until at last a cloud hid Him from them.

They could not see what happened after that.

But one of the Psalms tells us something about it, and teaches us one of the glad songs the good Angels sung that day.

You know they must have been so interested in all that had gone on in the earth since it was created.

They must have been very grieved when they saw their old enemy, Lucifer, persuading men to be as disobedient to God as he himself had been; and very sad when they saw how weak and silly men were, and how they gave way to Satan instead of fighting against him as they—the Angels—had done when he was in Heaven.

And when the Lord whom they worshipped went down Himself to earth to fight with Satan, how they must have watched the battle.

The twenty-fourth Psalm tells us something about their rejoicing when the battle was over, and their Lord was returning in triumph to His heavenly Home.

We can seem to see our Lord, surrounded by Angels, who had no doubt come in crowds to meet Him, arriving at the gates of Heaven.

Then the Angels that were with Him began to sing; and they sang :

“Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of Glory shall come in.”

Then the Angels in Heaven sang in their turn :  
“Who is this King of Glory ?”

The others answered :

“It is the Lord strong and mighty; even the Lord mighty in battle.” And then they repeated their summons to open the gates : “Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of Glory shall come in.”

Then the Angels inside sang again, asking once more :

“Who is this King of Glory ?”

And those outside replied :

“Even the Lord of Hosts; He is the King of Glory.”

*Hosts* means *multitudes*; and our Lord is indeed the Lord of Hosts—Lord of the hosts of angels and Lord of the hosts of men; Lord of all created beings.

Then the gates were flung wide open and our Lord went in; and, as I have told you, the gates

were not shut again; our Blessed Lord keeps them open for us.

Now all this about the glad song of the Angels, and the opening of the gates, and the glorious entrance of the King—all that is very bright and joyful; but you must not forget, dear children, all the sorrow that had gone before, and all it had cost our dear Lord to open those gates for us.

In order to do it, He left His bright and beautiful home in Heaven, where He was in perfect joy and happiness, where the Angels were always worshipping Him, and where He had thousands to wait upon Him, and came down here to this earth, where He lived in poverty, with not so much as one servant to wait on Him, and where people not only did not worship Him, but often treated Him with contempt and finally put Him to death.

He did all that because in that way He could best open the gates of Heaven for us.

When we see some one doing a great deal for another, giving himself ever so much trouble to make that other person happy, and the person is not a bit grateful, and does not give himself any trouble to please his kind friend in return, we

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think it disgraceful, we say he ought to be ashamed of himself.

But I am afraid that is the way we often treat the Lord Jesus. Just think how He bore all that for you, bore all that sorrow and pain for *you*; and then, when you know He wants you to be good, to be obedient, loving, truthful, sweet-tempered, you grieve Him every day by being just the opposite—disobedient, or unloving, or untruthful, or bad-tempered.

Ah! dear children, think how ungrateful you are, continually grieving the dear Lord Jesus, Who did so much for you.

He did it for each one of you, you know. He knew all about you already, although you were not yet born, because He was God and knew everything that was going to happen. He knew how you boys and girls would be growing up at this time, and He loved you, and wanted you to love Him in return, so that you might go at last to live with Him for ever.

Try to think more of the dear Lord, my children, and to love Him more. It is a bad, ungrateful heart that will not try to love and please Him, and I feel almost sure you have not bad hearts. If you have not felt very grateful, and

have not tried much to do as He wants you to, I hope it is only because you have not thought enough about it.

But now you will try to think of Him, will you not, and of all He has done for you? Here is a little prayer which will help you to remember. If you say it every day, you will soon know it by heart.

O dear Lord Jesus, make me grateful to Thee for bearing so great sorrow and pain for me. Grant that I may in return try to please Thee by being loving, gentle, obedient, sweet-tempered and pure; and at last let me enter in through the gates of Heaven which Thou hast opened for me, that I may live with Thee for ever. Grant this, O dear Lord Jesus, Who, with the Father and the Holy Ghost, livest and reignest, One God, world without end. Amen.



That by these ye might be partakers of  
the Divine Nature. II. Pet. i. 4.

Who can express the noble acts of the  
Lord, or shew forth all His praise? Ps. cxi. 2.



## CHAPTER V.

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YOU might think that our Blessed Lord's work for us was now finished. He had opened Heaven to us, so that man could again be united to God; what more could He do than that?

He could do a great deal more. He could do more wonderful things for us than He had ever yet done.

It was a great thing to make it possible for man to be united to God after his death, but our Lord did much more than that. He has made it possible for us to be united to God here on earth.

Indeed, we *must* be united to Him here. It will not do to wait until we leave this world; that would be too late. Our union with God must begin here.

Now, let us see how we can be united to Him here.

But first, do you know what a member is?

A *member* is a *part*. The members of our body are parts of our body—our arms, legs, feet, hands. And all these parts are very closely joined to our body, are they not—closely united to it?

Now, there is a way in which we can become as closely united to Christ as our members are to our body, so that we are *His members*.

What is that way? When are we made members of Christ?

You all know. You have all learned that each one of you, at Baptism, was made “a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven.”

Yes; when we are baptized, Christ unites us to Himself and we become members of Him. And if we are united to Him we are united to God, of course, because Christ *is* God.

So, you see that before our Baptism we are separated from God, but as soon as we are baptized we are united to Him.

That is the reason we are so anxious to bring even little babies to be baptized just as soon as we possibly can. We want everyone we love to be united to God.

Holy Baptism, then, is the beginning of our

union with God—but it is *only* the beginning, it is not the ending. Even in this world God unites us to Himself still more closely than by Holy Baptism.

The second way in which we are united to Him and He to us is very wonderful—it is the most wonderful thing in the whole world. It is the most sacred thing, too—the most holy, that is—and whenever we are talking about it, as we are now, we must be very serious, and must speak very gravely and reverently.

Have you any idea what this is that I am going to tell you about?

The night our dear Lord was betrayed by Judas, He was with the twelve Apostles in a large upper room in a house in Jerusalem, which probably belonged to one of His friends. They had met there to keep the Feast of the Passover, a religious Feast of the Jews, which I will tell you more about some day.

When they had finished the Feast, and before they sang the last hymn, our Lord began to do something they had never seen Him do before.

He took some of the bread which was on the table, and blessed it very solemnly, and then

broke It and gave a part to each of the Apostles, and said: "Take, eat; This is My Body."

Then he took a cup of wine and water mixed, and blessed that in the same solemn way, and gave It to the Apostles, that each might drink of It, and said: "Drink ye all of This, for This is My Blood."

Now, if our Lord had been only a man, like any other man, the Apostles would have thought He could not mean that He was *really* giving them His Body and His Blood. They would have thought it impossible.

But they knew that He was more than man, they knew He was the Christ and could do all things, and that nothing was impossible to Him. They knew, too, that He was the Truth (S. John xiv. 6), and that if He said what He gave them was His Body and His Blood, It must be.

But it was not only to the Apostles that our Lord gave that great gift of HIMSELF—His Precious Flesh and His Precious Blood. He is ready to give it to every Christian.

By His command, His Priests do now just what He Himself did then.

They consecrate the bread and the wine—they bless them, that is, just as He blessed them, and

use the same words over them that He used; and when they do that, He makes the bread and wine just what He made them that night. Those, then, who receive Them *after the Consecration*, receive Him, so that He really dwells within them, and is united to them as at no other time.

Was I not right when I said that of all things in the world, the Holy Communion is the most Wonderful, the most Holy? Just think of our dear Lord coming to us in that way, uniting Himself to us so really and truly when we receive the Holy Communion!

The day of your First Communion will be the great day of your life. Something will happen to you then which is far more wonderful and beautiful than anything which has ever happened to you before—the dear Lord Jesus will come to you to dwell in you.

You must be looking forward to that day, dear children, and thinking about it, thinking of that great happiness which will be yours when you receive the Lord.

The day need not be so very far off, now. Our Lord loves to come to children as soon as they are old enough to understand that He really does come—that although they *seem* to receive only

Bread and Wine, yet they really receive the Lord Himself.

When they can understand that the Lord Jesus is really there at the altar—that what seems to be only Bread and Wine is His Body and His Blood—and when they have also learned to love Him, so that they long to have Him come and dwell in them, then He allows them to receive Him in the Holy Communion.

And He not only allows them to, but He says they must, if they want to have Everlasting Life. He says:

“Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no Life in you.

“Whoso eateth My Flesh and drinketh My Blood, hath Eternal Life” (S. John vi. 53, 54).

Of course, there are things to be done before you are admitted to the Holy Communion.

Some of these things will be done *for* you. For instance, you will be brought to the Bishop to be confirmed. He will lay his hands on your head and say a beautiful prayer; and when he does that, the Holy Ghost will come to you and will make you better prepared to receive the dear Lord than you were before.

Then there will be things you must do for yourself. You must study very carefully whatever is given you to learn, and listen very attentively to what is taught you, and do faithfully whatever you are told by your parish priest to do as a preparation for receiving the Holy Communion.

Perhaps you do not like to study, and you find it hard to listen attentively, and some of the things you may be told to do may not be agreeable. But of course you cannot expect to receive so great a gift without proving by your diligence and obedience that you really desire It.

And you will not find your preparation too difficult if you remember that the dear Lord wants you to do and to learn those things, and if you always keep in mind the great Reward He holds out to you.

You see now how much more our Blessed Lord has done for us than it would have been possible even to imagine.

We could never have been grateful enough to Him if He had simply made it possible for us to be united to God in the way Adam was in Paradise, but see how much more He has done. Adam never was united to God as we are. He

never was a member of Christ, as each one of us is. He never had God dwelling within him, as we have when we receive our Lord in the Holy Communion.

God always has His own way in spite of all His enemies. He had willed to unite man closely to Himself, and all the wiles of Satan, and all the sin of man, could not prevent His will being done.

Your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith.  
I. Pet. v. 8, 9.

To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne. Rev. iii. 21.



## CHAPTER VI.

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NOW, I must give you one more warning, children, against your great enemy.

You know I told you how angry he was because our Lord had made it possible for men to be united to God again, and how he made up his mind that although they *could* be they should not be, if he could prevent it.

The consequence is that we have to be constantly on our guard against him.

In the first place, he is of course always trying to keep people back from Baptism and from the Holy Communion. He tries to prevent their bringing their babies to be baptized. He suggests all sorts of reasons why they cannot bring them. It is too cold, or too hot, or the baby's dress is not ready. Or he tells them that the child is so young still, they may just as well wait a little while; and so they wait and wait,

and perhaps the child is not baptized for years—and Satan is so pleased all that time !

Of course, people do not know it is Satan who puts these excuses into their minds. They do not think anything about Satan, at all. That is the great trouble, you see. They forget all about him, and so are not on their guard against him. I do not want you to grow up like that. Never forget Satan, for you may be sure he never forgets you.

Then he goes to grown-up persons who have never been baptized, and tries to keep them back from Holy Baptism. He lies to them just as he lied to Eve.

If he finds they are thinking to themselves : “We really ought to be baptized. Our Lord said we *must* be. He said, ‘Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God’;” then Satan whispers, “*Did* He say that ? Are you sure ? Perhaps there is some mistake about it. At all events, He could not have meant just what the words seem to mean ; and there is not the least need of your worrying yourself about it ; you will be sure to get into the Kingdom of Heaven all right at last, whether you are baptized or not.”

And if they are thinking of the Holy Communion and saying to themselves: "We ought to receive It. Our Lord said, 'Except ye eat the Flesh of the Son of Man and drink His Blood, ye have no life in you;'" Satan suggests, "*Did He say that?* Oh, but He could not possibly have meant it, you know. He must have meant something else. Really, it cannot be necessary for you to receive the Holy Communion. Why should you? There are plenty of people who do not."

You may hardly believe it, children, but there are many persons who are just like Eve; they believe what Satan says rather than what God says.

But of course it is only some whom Satan succeeds in deceiving in this way. The others do not believe him; and so we constantly see children and grown persons coming to the Font to be baptized; and every year we see the boys and girls (and older people, too, if they have neglected it before) coming to receive their First Communion.

Ah! that is a sight which makes the bad angels very angry, but it makes the good angels very happy indeed. If they were sad when man was separated from God, how joyful they must be

when they see the people coming to be united to Him again in the Blessed Sacrament.

We may be sure there are always some of the good Angels present at every Celebration of the Holy Communion. If only our eyes could see Angels, we should see the Altar surrounded by them.

Perhaps you know that earthly kings have what is called a body-guard—a company of soldiers, that is, mounted on fine horses, and wearing a beautiful uniform, who go with the king when he drives out in state. Some ride in front of his carriage, some behind, others at the two sides. They go with him to see that nothing happens to him and to defend him if in danger; or if there is no danger, they go just to do him honour, because a king is so great a person.

It is a very fine sight and I wish you could see it.

I wish you could see the King of Italy, for instance, driving out with his body-guard. They wear a beautiful blue uniform, all trimmed with silver, and waving plumes on their heads. They have bright swords at their side, and are mounted on most beautiful horses. About fifty, perhaps, of them come first; then follows the fine great coach in which the king sits, drawn by six or eight horses; then come some fifty more of these

splendid guards. The coach is very handsome, too; nearly all of glass, with finely painted wood-work, and a great deal of gilding. And inside sits the king, in uniform, with much gold and silver about his dress, and looking very grand indeed.

Yes, that is a fine sight, children; it would be difficult to imagine a finer one.

But ah! if our eyes could be opened at the time of the Holy Communion, we should see a far more splendid sight than that. The body-guard of Angels who stand about the Altar to do honour to the great King of heaven and earth are much more beautiful than that body-guard of soldiers. I suppose we have no idea how beautiful the Angels are.

And what if we could see not only that glorious body-guard but the King Himself! Oh, dear children, what would that earthly king be, in spite of all his grandeur, compared with the great King of kings? He is so beautiful that we could not bear the sight now; but some day, the Bible tells us, we shall see the King in His Beauty. (*Isaiah xxxiii. 17.*)

That will not be until we have left this world. But in the mean time we must not forget that

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the King in His Beauty is often with us, although we cannot see Him.

God has given us very excellent eyes, but it did not please Him to make them able to see everything.

Did you ever look through the little glass that is called a microscope?

We will suppose you have one now in your hand, and in the other hand you have a little flower—a pure white flower. There does not seem to be a speck on it anywhere.

Now, put it under the microscope, and all at once you see, perhaps, that there are black insects crawling on it. You think, "Why, I did not know they were there," and you take the flower from under the microscope and look at it closely. No insects. The petals look as pure and free from any specks as before. You put it under the glass a second time, and there are the insects again.

Then, of course, you know that the trouble is with your eyes; the insects are there all the time but your eyes are not able to see them.

There are thousands of stars which are so far off that we do not see them at all. We may often be looking straight at them, but we do not

see them unless we look at them through a telescope. But we know they are there all the time, only it has not pleased God to give us eyes which are able to see them.

So it has not pleased Him to give us eyes which can see our Blessed Lord or the Holy Angels. But how absurd it would be to think they are not with us just because we cannot see them. If these eyes of ours cannot see even such things as we have been talking of, without the help of instruments, it is not likely they could see the Heavenly Hosts. But we know, as well as if we saw them, that they are there. We know that at the Holy Eucharist, our Blessed Lord, surrounded by His Angelic body-guard, is with us. We are kneeling in His very Presence.

Never fail to be present at the Holy Eucharist every Sunday, even if you are not yet permitted to receive the Holy Communion. Think what you lose if you stay away. Others will have been in the Presence of the Lord; you will have missed It.

You cannot make up that loss by going to some other service, or to Sunday School. He will not be with you then at all in the same way. It is in the Holy Eucharist that He is especially

present with us; and how do you suppose He feels if His children do not come to meet Him there and to worship Him? Do you think He can be pleased?

But if you realize that He is there—and if you love Him—you will be sure to come.

Perhaps some of you think it strange that I say, *if* you love Him. Perhaps you are thinking: "*If* we love Him? Why, how can we help loving the dear Lord Who has done so much for us?"

I hope some of you are thinking that; I wish I could think that you all are. But I said "if" because I know how early Satan attacks children, and I could not help fearing that he might have already succeeded in making some of you forget the Lord, or that he may have made you unloving and ungrateful.

What dreadful words, are they not? Unloving! Ungrateful! Is it possible that there is any one of you whose heart the Lord looks at and finds without any love and gratitude to Him? It would seem impossible, and yet it may come to be so with any one of you, if you are not on your guard against your great enemy.

Even after people are baptized—even after they are admitted to the Holy Communion—

Satan can succeed in making them forget the Lord and care only for this world. He may succeed with you, if you are not on your guard against him.

He will tempt you in all sorts of ways.

He often begins early in the morning, as soon as you wake. He tempts you to think you are so sleepy you really cannot get up; because if he can persuade you to stay in bed until there is only just time enough to get ready for breakfast and school, he will have prevented your saying any morning prayers.

Then, he will very likely suggest cross words to use to your brothers and sisters at breakfast; and afterwards he will go to school with you and try to make you naughty there.

After he has succeeded with you during the day, he will persuade you that you are too tired to say your prayers at night, and so you will go to bed without even asking God's forgiveness for having forgotten Him all day.

When Sunday comes, Satan will try to make you think it is tiresome to go to church, and that it would be nicer to stay at home and read an interesting book, or go to walk. He is almost sure to try to keep you away from church, be-

cause it is the Lord's House and his great object is to keep you as far separated from God as he possibly can.

Now, when these temptations, and others like them, come, remember from whom they come, and to whom you will be yielding if you give way.

Remember, too, that you need not yield to him unless you choose.

He was so great a conqueror once, it is true, that no man could successfully resist him; but a Greater than he overcame him at last, and since then, unless we allow him to, he cannot harm us.

So pray constantly for a firm will to resist him.

The good Angels will help you, you know. God sends them to our assistance. "He shall give His Angels charge over thee, to keep thee in all thy ways" (Ps. xci. 11). They are all "ministering Spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. i. 14).

They are glad to come and be with us and help us. "The Angel of the Lord tarrieth round about them that fear Him, and delivereth them" (Ps. xxxiv. 7). We do not know how many times they may have delivered us from all sorts

of dangers—dangers that we did not even know we were in, perhaps. We cannot tell how often, too, they may have driven away the evil spirits or devils (as the Bible calls the bad angels) when they were trying to tempt us.

And they are so glad when we fight bravely against their old enemies; and glad, too, when, after we have been sinful and have let Satan get the better of us, we repent and are sorry and come to God to beg His forgiveness. “There is joy in the presence of the Angels of God over one sinner that repenteth” (St. Luke xv. 10).

And then, you know, we have not only the interest and good will of all the Angels, but we have, each one of us, one especial Angel appointed by God to be our constant companion, and guide, and protector—our Guardian Angel, as he is called.

You would do well to learn this short prayer (it is the Prayer Book Collect for the Feast of St. Michael and All Angels) so that you can say it when you find yourself in any danger—danger either of soul or body.

“O Everlasting God, Who hast ordained and constituted the services of Angels and men in a wonderful order; mercifully grant, that as Thy

holy Angels always do Thee service in Heaven, so by Thy appointment they may succour and defend us on earth; through Jesus Christ our Lord. Amen."

And it is not only on earth that the Angels will help us. After the Christian soul leaves the body, they take charge of it and carry it safely to Paradise.

Is not that beautiful! What a comfort to know that when we die—when we go away, leaving behind us those whom we love here and starting out all by ourselves on that unknown journey—what a comfort it is to know that the Angels will not let us go alone. They will be with us and guide us, and will defend us if the evil Spirits still try to harm us on our journey.

And if we have been in the habit of thinking often about our good friends the Angels, they will not seem like strangers, you know, when we see them. They will be like old acquaintances; and so we shall not feel lonely even though we have left behind us all our earthly friends. We shall travel happily in the Angels' company, as they guide us safely to that country where the evil Spirits cannot come near us any more, and

the war we have had to wage with them will be ended.

But remember, in order to have the Angels for your companions when you die, you must have them for your companions now. You must be on the same side as they are in that Holy Warfare which began when they took up arms for God against Lucifer, and which has gone on ever since.

Every one of us has to take part in that war.

The Angels, you remember, had to make their choice as to which side they would be on—whether on God's side or on the side of His enemy; Adam and Eve had to make their choice; and every one, every boy and every girl, has to do the same.

Which side will you be on? Satan's or God's?

You have already been enlisted on the right side, you know, every one of you. When you were baptized, you were taken into God's army, and signed with the sign of the Cross, in token that you would fight manfully under Christ's banner against sin, the world, and the devil, and continue Christ's faithful soldier and servant unto your life's end.

Pray earnestly, then, each one of you, that you may never be a deserter—that you may

never leave Christ's army and go over to the enemy.

Pray that as the dear Lord, for love of you, fought that terrible battle with Satan and overcame him, you, in your turn, for love of Him, may also, by His Grace, fight and overcome; and so at last reach the Heavenly Country where He, the Great Victor, awaits His fellow-warriors.

THE END.

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